

# The South African Outlook

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## The South African Outlook

A movement for a democracy of content is initiated by simply beginning to practise it. All that is required is that at all times we protect the freedom of everybody, including our opponents, and even the freedom to express undemocratic views.

*Contemporary Issues.*

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### Disappointing.

So the Prime Minister has rejected the idea of a National Convention on inter-racial policy for the Union. We cannot but feel that he has missed an opportunity that had very great possibilities. He has given his reasons in a letter to Mr. Rheinallt Jones which suggests that, while regarding the proposal as an impressive ideal, he nevertheless lacks the faith to see in it any prospect of success. The more his reply is studied the more clearly it is seen to be that of a politician rather than of a statesman. He can see no alternative between the Nationalist conception of apartheid and the "Communitic and liberalistic" desire for the abolition of all colour differentiation. He appears to prefer a sort of Marxian idea of an inevitable and irreconcilable conflict rather than the Christian conception of getting together those who disagree and with mutual goodwill resolving to find the maximum of common ground. It is much to be regretted that he has seen fit to throw away the chance of learning what the other side really thinks, for it is abundantly clear from his reply, (and also from his earlier dealings with the Christian Council), that he does not know it and cannot be bothered to try to understand it.

It is particularly disappointing that in a communication of such significance he reiterates the hackneyed and, as we see it, insincere claim that "on various occasions in the past he has endeavoured to effect an approach to the colour question on a non-party basis, and that on each occasion such a course was rejected by the Opposition." He made offers of sorts, it is true, but did he not attach strings to them which made them impossible of acceptance?

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### Cowardice.

Few more feeble things have happened in the history of South Africa than the determination to dissolve on the part of the Communist Party. It is sometimes said that Communism is a religion. Judged by this recent happening, it is lacking in what has always marked religion, and especially the Christian religion, namely, the courage to stand by principles whatever the political consequences. From the days of the Roman Empire down to the Hitler regime, Christians have avowed themselves to be Christians, have boldly declared their principles in face of the threatenings of the State, have gone to prison or the gallows rather than deny their allegiance or their affiliations, and have had no thought of "dissolving" the Church or resorting merely to underground activities. The decision of the Communist Party to dissolve is, however, in keeping with their common tactics to save their own skins, while their dupes are pushed to the front to suffer in "Freedom Day" and other futilities. Incidentally, they have provided the sponsors of the Suppression of Communism Bill with a matchless argument for making the Bill wider than Communist Party activities.

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While we discuss this phase of Communism, we should mention that the columns of the *Guardian* have recently provided its readers with some significant facts. For months the *Guardian* had appealed to its readers for donations amounting to about £700 per month in order to keep the paper going. And such donations were usually forthcoming to the amount desired. But after the May Day demonstration donations dropped sharply, so that the *Guardian* carried a bold headline, *Readers, you are letting us down*. From the most recent issue we learn that the four weeks of June saw a total of £263 12s. 8d. donated, instead of the customary £700.



### Native Education in Parliament.

The discussion on Native Education in Parliament was somewhat knee-haltered by the fact that the Government has a commission at work on the subject and consequently has as yet no acknowledged or definite policy. A few backbenchers on the Government side were nevertheless anxious to air their views. One of them wanted the vote reduced because it was "far too high." It is time, in his opinion, that the European should stop contributing anything to Native education. Another supported him, regarding it as "an educational principle" that every section must be responsible for the education of its own members. He complained sadly that the new Native schools in Natal were far too good. There was also the usual blather, this time from an ex-teacher, about how wrong it is to give the African the ordinary elements of education which the world has found essential. Even in the lower school "he should cultivate the work habit." "A policy of education which rests upon theoretical knowledge and ability, (We hope the patient members understood what this meant), and which is intended for the Europeans must be regarded as totally unsuitable for the Natives."

More practical contributions were made by other members. Dr. Smit complained with vigour and reason that the estimates, for the second year in succession, made no provision for normal expansion, in spite of the representations of the Advisory Board for Native Education; but his criticism elicited the encouraging information that an amount of £100,000 had since been added for this purpose. He dealt also with the cruel situation resulting from cutting down school-feeding, and pleaded for the adolescents, who probably need it most. He raised once more as a "defect in our education system," the lack of a system of pensions for teachers. Mr. Stuart stressed the very serious lack of schools and the bitter disappointment to tens of thousands of Native scholars who had either been refused admission to or actually removed from schools. He called attention to the willingness of so many Africans to make special contributions for founding new schools up to the limit of their resources.

The Government's vacillating action over the training of African doctors was criticised by Major van der Byl. In less than a year there had been no fewer than four changes of face, while the final decision had been to continue the present plan until the new facilities were ready in Natal, nevertheless the bursary provision had been reduced. In reply the Minister gave some information about the new medical school which is in preparation, and undertook that a greater number of bursaries would be provided when it is in action. Second-year students are, he said, to be admitted to it in 1952.

### Senator Nicholls' Suggestion.

A good deal of interest has been aroused by the personal suggestion made by Senator Nicholls during a discussion on Native affairs in the Senate last month. He pointed out that in the course of the past ten or fifteen years two Native nations had developed in South Africa—one in the reserves, where Natives are conservative and rural, and one in the urban areas, where a Native élite has developed. "While we are making a great success of our Native reserves" he said, "we are making a failure of our urban policies, because we will argue that there is no difference between the two sections." From this he went on to urge that "if some of the councils could be given executive functions on behalf of their people, a different feeling could be created in the minds of the Natives." To this end he suggested that the Minister of Native Affairs should be the head of a Native Government in which Native Ministers should function. The Minister should create four Native sub-Ministers who would be members of the Native Representative Council. These should be a Minister of Lands, who would be mainly concerned with the allocations of Native lands and the interests of tribal areas; a Minister of Agriculture, whose main task would be to go round the reserves and see that production was stepped up; a Minister of Education; a Minister of Native Locations, who would act as a link between the locations and the department as a whole. These four ministers would form a Native Cabinet and would work with the Minister of Native Affairs. "This is apartheid and full recognition of the facts. I believe it would work. It would be an experiment, and if it failed we should not be much worse off."

We do not imagine that there is much likelihood of anything being done to try the experiment. It is argued, not unreasonably, by some, that to have any real weight and executive effectiveness these Native "sub-ministers" would have to be members of one or other of the houses of parliament, and that this would, obviously, be far too revolutionary for the present Government to contemplate. The press report does not appear to indicate that the senator envisages this, but rather that he would have them merely as members of the N.R.C. This would involve, at least, making of the N.R.C. a more effective body than it has been allowed to be hitherto—perhaps along the lines which General Smuts sketched some three years ago, but with which the Council at that time was not content. It may still be so, but as a most urgently needed next step in a very perilous situation, it might be worth while to explore the suggestion further before writing it off as either inadequate or impossible.

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### The Cost of Living—a minor matter?

"What plans has the Government to enable the poorer classes to go on living?" So asked Dr. D. L. Smit in Parlia-



ment recently in an entirely unsuccessful endeavour to shake the complacency of the administration over the relentlessly rising cost of living. He could get no real answer, beyond a red herring or two. Even his simple request for a list of some of the things which had not gone up in price was unheeded. He was bidden to find reassurance and allayment for his anxieties on behalf of the poor in the statement that the cost of living had not gone so high in South Africa as in other countries; but, after all, that does not help much to fill an empty larder or to indicate what the Government's plans are. It was implied by some that the situation will be helped, if indirectly, by the measures for carrying the great panacea for all our ills into effect—apartheid. (This, presumably, to meet the reiterated charge that the real needs of the people who are fighting a losing battle in the struggle to make both ends meet, had received scant attention from a clique that was wholly preoccupied with racial policies.) But we believe that the perspective is all wrong, and we have little doubt that the new measures with which the country is now saddled and which will add almost incredible burdens in cost and inconvenience and interference, while they may not add directly to the prices of the necessities which a family requires, will unquestionably leave it with less money with which to secure them. The course which is being steered is quite unaccountable on reasonable grounds and there are breakers ahead.

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#### Some Queries.

(a). We are continually being warned of the dangers arising from the presence in the urban areas of large numbers of unemployed Natives. Yet in the Senate recently the Minister of Native Affairs could say that figures from the largest towns showed that the Native urban population was successfully absorbed into employment. On what, then, is the idea that our towns have great numbers of superfluous Natives based?

(b). Dr. Jansen also spoke about Native housing in the towns, saying that neither local authorities nor the State could afford to go on building Native houses "of a standard considered essential in the past" and that Natives could "be healthily and happily housed in a much cheaper style than in most existing urban schemes." From this one or two questions leap to the mind at once. Can the Minister really be acquainted with the style of the houses he thinks too grand? Is it the style which is over-adequate, or the cost of building by high-priced European labour? As a city goes up, and so attracts more Native labour, must its purlieus go down below what has been recognised as a minimum standard? Is anything more costly than slums?

(c). Dr. Jansen gave the Senate interesting figures about the number of new posts recently created for Africans in

the public service, including seventy Grade II and twenty-one Grade I clerkships. Then he is reported to have gone on to say:—

"The future of these men in Native Administration will depend largely upon the capacity which they are able to develop in what is obviously to them an entirely new sphere. While the principle of encouraging Natives to play a larger role in the conduct of their own affairs holds good and is, I think, generally accepted, it cannot be allowed to impair sound and efficient administration." It sounds well enough, but is it realistic? Is the Minister aware of the fundamental necessity involved in building up a Native (or any other new) service, that you must allow mistakes to be made and accept a measure of inefficiency as an essential part of the cost of the process?

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#### What the man on the job thinks.

A strong and sensible plea that the local authorities and the State should pay less attention to the negative and restrictive side of the Natives Urban Areas Act, and direct their energies instead to the positive and constructive things for which it makes provision, was made at the recent conference of the Institute of Town Clerks by Mr. E. Havemann, manager of the Durban Native Administration Department. "If they used the plan as a whole," he said, "carrying out the comprehensive plan of campaign it provides, instead of fighting a series of little rearguard actions, there would grow up adequate and settled Native communities in their own parts of the cities, ranging from families in municipal sub-economic houses to areas where the well-to-do own their own land and houses." In such conditions he could see numbers of small boarding and lodging houses taking the place of compounds and hostels, with sufficient tea-rooms and shops run by Natives to meet the needs of the neighbourhood. The essential thing is to use all possible means to bring about the settled community. Once you have that so many problems are simplified or disappear. The shebeen business falls on evil days, because family men rarely haunt them. Men who own houses are found generally to be law-abiding and responsible; they can be entrusted with civic duties in their neighbourhood.

Mr. Havemann went on to indicate how certain other stresses would be eased. "Once the bulk of the urban community is settled and stable" he said, "in other words, when there is a reasonable expectation of finding a man at a definite address, then much of the necessity for pass laws and pass raids is removed, and the vagrant is more readily distinguishable from the settled worker. The settled urban worker would come to realise that the new Native entrant to the city competed with him for available employment, and influx control measures would be supported instead of being resisted.



"This is not a Utopia. It is simply a matter of devoting the same time, energy and money to the positive aspects of the Act as have been devoted to the more negative ones in the past. These are conditions which could be realised in a few years, provided that money or land for housing is made available and Natives are given the opportunity to make the major contribution. If these conditions come about we should not be free of problems. Some of the old ones will persist, and many new ones will arise. But, at least, the European administration would have supporting it a large section of the Native community."

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#### Fort Cox comes of Age.

We should like to congratulate the Native Agricultural College at Fort Cox on having recently completed twenty-one years of most valuable service to the African people. It is not the oldest of such colleges, but it is the largest and the best equipped. A special feature of its coming-of-age prize-giving was that its first group of Veterinary Assistants was "graduating" after completing the experimental course established two years ago. All are going at once into employment, nine in the Division of Veterinary Services on a £135, 300 scale, and one as an instructor at Fort Cox. The Principal, Mr. N. Fourie, was in the happy position of being able to say of them, "The ability displayed by these students has surpassed our expectations. This experimental course can without doubt be regarded as highly successful."

Fort Cox has won pre-eminence among such institutions in the sub-continent, yet, most surprisingly, it is not at all well supported by the African people. It can accommodate up to 120 students, yet the enrolment in the past school year was only forty-seven, of whom fifteen came from outside the Union. We are very glad to learn, however, that, so far from closing down, the College is planning to develop. The academic year, which hitherto has begun in the middle of the calendar year, is to be altered to conform to that of other educational institutions. This is undoubtedly a sensible move and its good effects will be supplemented by the Department's determination to increase the salary scale of Native agricultural demonstrators. Furthermore there are plans afoot for courses for engineering assistants, with the Junior Certificate as the standard of admission, and also for surveying assistants (post-matriculation). The former course is to be opened in the next school year, with ten students, but no applications have yet been received for the survey course, so that it has been necessary to abandon it indefinitely. We would urge ambitious Native boys and their parents to give serious consideration to these opportunities. They open new roads to most interesting and valuable careers of service.

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#### National Sunday School Day, 27th August, 1950.

The Twenty-seventh of August has been set apart for the observance of National Sunday School Day. The date this year is singularly appropriate, as it coincides more or less with the Thirteenth Quadrennial Convention of the World Council of Christian Education meeting at Toronto, Canada.

The thing that confronts us and challenges us to-day is the moral and spiritual deterioration that is setting in, the materialism that is rampant, and one is appalled at the alarming drift away from God. We are faced today with the almost overwhelming powers of evil, plus the challenge of Communism, that would seek to rob our boys and girls of all that is finest and best in life. Therefore, it is of the utmost importance that children be trained in right Christian living and conduct.

The Sunday School exists primarily to provide our boys and girls with the enriching experience, and thus to lay the foundations of upright Christian character in the men and women who will make up the nation of tomorrow.

An earnest appeal is now made to Ministers, Missionaries, Superintendents, Officers and Teachers and all others concerned to participate in the observance of National Sunday School Day.

For this purpose free literature is available and may be had on application to—S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

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#### Policeman-Sunday School Teacher voted "The Ideal European."

A man who has successfully combined the dual roles of police-sergeant and Sunday school teacher at Alexandra Township for eight years is reaping the results of his labours in the affection and confidence of thousands of people in the township. Sergeant P. J. Badenhorst of the South African Police, a man of early middle-age with sons of his own, was described by a leading citizen of the township to a representative of *The Star* as "the ideal European, who can understand and get along with the non-European people." The same citizen, Mr. Solomon Modesi, who is chief clerk of the administrative staff of the Alexandra Health Committee, said that Sergeant Badenhorst's Sunday School, with its present roll of 500 pupils, was an outstanding example of what such a school should be and that it had made a tremendous contribution towards solving delinquency problems in the township. As evidence of its influence, though thousands of children have passed through the school, not one of these pupils, many of whom are now adults, has ever been arrested. Sergeant Badenhorst himself was unwilling to say much about his work. When riots broke out at Alexandra, Sergeant Badenhorst went to speak to the people, so many of whom he knows so well.



## The Protest Day Fiasco

NOTABLE COMMENT BY "THE BANTU WORLD"

*(The "Protest Day" called by the African National Congress and other bodies was chiefly notable for the sane reaction of the African people, the vast majority of whom refused to follow their leaders. This was not because the Non-European people do not feel keenly concerning the type of legislation recently passed by Parliament, but because they have no faith in the "Protest Day" method by which the rank and file, and not the leaders, tend to suffer. The issue of "The Bantu World" on 24th June carried a notable leader. We know of no better comment on the whole matter than that of reproducing in full the leading article referred to. —Editors, "The South African Outlook.")*

LAST week we published the statement made by Dr. J. S. Moroka calling on Africans to observe June 26 as a Protest Day against the Suppression of Communism Bill. The means suggested is that everyone should stay away from work. In plain language, Dr. Moroka has called for a general strike among Africans throughout the country. We doubt whether the President-General of the A.N.C. fully understands the seriousness of the step he proposes; nor probably has he considered that never in history has a strike used for political purposes been successful. Such strikes have always failed. In the particular circumstances of South Africa, it is certain that Africans will be the main sufferers, not perhaps Dr. Moroka and his committee, but the ordinary worker who more often than not will be torn between two loyalties, first his duty as the family breadwinner and secondly his wish to follow what he is told will be to the benefit of his people.

Let us be quite clear of our facts. The Suppression of Communism Bill is aimed in the first place at the Communist Party and in this aspect we have nothing to say because African nationalism in its best and highest sense is far apart from the violence and imperialism of international communism. Where we are opposed to this Bill is that in its terms far too much power is left in the hands of the Minister concerned and not to the Courts of Law. It is this side of the Bill that has brought about protest throughout the country from Europeans as well as Non-Europeans.

It follows that any Protest Day will be directed against all Europeans and this is illogical. Further, by such action the President-General of the A.N.C. has made it possible for the Government to include the A.N.C. in its ban on illegal organisations. This must mean that it is at least probable that the work of more than a quarter of a century will be demolished. We cannot see that this will in any way forward African progress.

As against this, it is perfectly true that the Government is not in touch with representative opinion of Africans at

least in the towns. The Minister has now announced his intention to summon the N.R.C. Had this been done before or had some other representative body been constituted, Dr. Moroka would not now perhaps have found himself in such strange company. Does he truly believe that when he has served his purpose, he will still be an acceptable leader behind whom such men as Dr. Dadoo and Mr. Sam Khan will follow? In the quiet of Thaba Nchu this may seem possible, but from Johannesburg or Durban or Cape Town it must appear impossible.

To some extent we believe that Dr. Moroka himself is no more than a mouthpiece for the clique who have gained control of Congress. These are young men too inexperienced to assess the hard realities of a situation. May Day brought tragedy to many and good to none. Can June 26 be any different?

Whatever the motive in the minds of its sponsors, we suggest that the move is ill-advised in the extreme. It will not forward but set back the cause of African progress.

In the past the *Bantu World* has proved right when many said we were wrong. Even at this late hour there is time for Dr. Moroka to reconsider his statement. He will lose nothing of his leadership if he does so. There are other means of making legitimate protest.

If the President-General and his Committee persist in their attitude, the injury and sorrow will be their responsibility. Let us make no mistake as to who will be the sufferers. The result will be the same as May Day.

We would emphasise to our readers that the Police have made clear that those who follow Dr. Moroka's advice and stay away from work will be breaking the law and must therefore take the consequences.

If clashes take place between Africans and Africans, we sincerely hope that the leaders who are responsible for them will not be conspicuous by their absence.

To those whose duty it is not only on the Reef but throughout the country to maintain order, we would say that the way in which they carry out their duty will be judged not by the force used but by the force saved.

To sum up, let us state again that we are totally opposed to this bill insofar as it can be used to prevent the expression of African opinion and the opinion of white men and women of goodwill. Such opinion will continue whether or not it is allowed expression openly. Equally, experience has surely shown that the best safeguard against Communism is for any Government to strive to its utmost to overcome conditions under which the doctrine has appeal.



We are faced with a grave position. Let us at such a time consider what has already been achieved in the progress of the race. This is something that no one but ourselves can destroy. Let us remember, too, that the achieve-

ment of any people depends ultimately on the character of each individual. If each individual himself seeks to live a life that is right in the eyes of God, then we may be sure that might will not prevail.

## Trades Colleges

By E. D. Roberts, M.A., B.Sc. (Econ.).

THE Ministerial Committee on Apprenticeship System Revision has lately been sitting in Pretoria. In its terms of reference were included (a) "The possibility of providing a continuous fixed period of attendance during working hours in lieu of night classes," and (b) "The inclusion in the school curricula of subjects essential for particular trades up to the appropriate Standard VII, VIII, or matriculation."

Considering the second of those first, we all know that the traditional education for years was too academic; it gave no preparation for living. Today, the pendulum has swung to the other extreme, and many advocate purely technical education for some pupils after Standard VI; but this gives no preparation for Life. Far-seeing people wondered if it would not be possible to have Schools of Building, where, say, Carpentry and Civics would be taught; or of Engineering, where Electricity and English would be included in the curriculum. It was felt in Scotland that something should be done for the lad who had no desire to pursue his education at an ordinary school after taking his Junior Certificate. He left at fourteen, went into a blind-alley job like delivering milk or newspapers; and at sixteen began his apprenticeship in a trade usually selected purely by chance or through family influence. His suitability for, or happiness in a job, were not considered at all—yet at sixteen he was selecting his life-work till sixty-five. On those "Cinderellas" of education depended the welfare of the country; without the tradesman, professional men and shopkeepers would be out of work.

In 1943, Dundee pioneered the task of providing for these lads in Scotland. Pre-apprenticeship courses in Building began with 40 pupils and 5 teachers. In 1945, the numbers were 100 and 10 respectively. Later, Engineering courses were started, and the roll grew to 300 with a staff of 30.

The aim of the courses was to fit "square pegs into square holes." For one year, lads were given elementary training in the various Building or Engineering trades. At the end of the year, Staff and parents met socially; and, the boys having previously made a choice of which trade they liked best, friendly discussion took place, and a trade was selected; having regard to choice, aptitude, and the likely number of openings in the separate trades. In

second year, the boys specialised in their chosen trade, but still had one hour's "theory" in each of the allied trades. Employers in Dundee, together with representatives of the various Trade Unions, sat on the School's Advisory Committee. Lads were guaranteed jobs during or at the end of their second year. The big majority of employers took all their apprentices from the School, by selection after interview.

In addition to the Trade subjects, practical and theoretical, the week's curriculum in both years included 2 hours Technical Drawing, 4 hours Mathematics and Science, 4 hours English and Social Studies, and 3 hours Gymnastics, Sports and Swimming. The first three were closely allied to the Building or Engineering trades. English included geography, history of building or engineering, civics, and English—not formal, but teaching how to speak, read, and write as a future citizen, and closely correlated with the trade subjects.

Staff and boys dine together in the School Hall, each Staff member acting as "father" at the head of his class table of fifteen lads. Boys take turns of serving lunch prepared by women helpers. On one day per week a musical interlude follows lunch; and on one a prominent speaker addresses the boys, one of whom always proposes the vote of thanks. Classes are held on five days per week, from 9 a.m. till 5 p.m., for a 44-week year. Boys are admitted twice a year, the number of admissions depending on estimated needs of each trade. In some of the trades, attendance at pre-apprenticeship courses counts for 6-9 months off apprenticeship; and the others are gradually falling into line.

The School, or as it now is, Trades College, is completely undenominational. The boys get a maintenance allowance of sixteen shillings per week. A period of three months' probation is used to weed out unsuitable boys. There is little disciplinary trouble, as the boys have a real incentive to work; and many of them see the use of subjects like Maths. and English, for the first time.

In 1946, classes for Apprentices in Building were started—Day-Release for one day per week with pay, preparing students for the City and Guilds of London Institute Examination—in a way the Tradesman's Degree. The course is a 5-year one, lasting as long as Apprenticeship. In 1946, only first-year apprentices were taken; in 1947



first and second year ; and so on. Refresher courses for ex-Servicemen and older tradesmen are run in the evenings. The Day-Release Scheme was adopted in preference to the suggested alternative of a continuous 11-week period at College, for obvious reasons. These classes also include Science, Maths., etc., and even voluntary evening classes in English. The scheme was so successful that parallel classes for Engineers were later started.

Other extra-mural activities are not neglected. A very fine Welfare Club has been built up ; and so enthusiastic are the boys that they are limited to joining one "craft" and one "cultural" club. The former include subjects like Joinery, Plaster-Modelling, Metal-working ; the latter Music, Drama, Verse-speaking, and Photography. A Savings Group and a Repertory Theatre Club also flourish. Annually a Burns Dinner and School Concert are held, and a very fine Magazine produced ; visits on Saturday mornings are made to churches, factories, newspaper offices or fire-stations ; or on week-days to the launch of a ship, a Town Council meeting, or the Police Court (as spectators only !). Sometimes excursions further afield take place—for historical interest to St. Andrews, etc., or to factories in Edinburgh or Glasgow. Football provides recreation on Saturdays, and an annual Sports meeting is held.

The Staff of such a school is naturally very different from the usual ; the "crafties" and the "academics" learn a great deal from one another.

It may be asked, "Has the experiment succeeded ?" Many tributes are received from satisfied parents and employers. At first, it was natural that such courses should be viewed with suspicion by both tradesmen and employers, especially the Day-Release classes. The tradesmen, hidebound by tradition, did not "stand for this new nonsense ;" the employers often balked at paying wages to Apprentices at school. With each succeeding year, however, the opposition has dwindled as the success of the scheme became more widely known. The Trades College has undoubtedly led to more contented workers, ("square pegs,") better-satisfied employers, and a better standard of Building and Engineering.

Similar courses have since started all over Scotland ; and Bakers, Hairdressers, Printers, and other trades are clamouring for like facilities. But accommodation and staffing problems are difficult, and the courses are expensive to run. Many town and county authorities cannot afford them ; but some such have combined to begin courses.

As in all experiments, mistakes were made at first ; but the greatest value of such schools is probably that they turn out, not just tradesmen-to-be, but young men who will follow a trade which they like, and who will have learnt something of how to think for themselves as citizens.

There is undoubtedly a "New Look" on the face of such apprentices, who follow the school motto of "Culture, Craftsmanship, Citizenship ;" or the magazine heading—"He who works with his hands is a labourer ; with hands and head is a craftsman ; with hands and head and heart is an artist."

One wonders if such schemes could succeed in South Africa, either among Europeans or Africans. Problems of distance are much more acute ; the rating system does not allow of sufficient money being available ; and at present the Engineering trade is not nearly so concentrated as in Britain. The development of such is probably only an ideal ; but something along these lines could surely be attempted in the not-too-distant future.

For Africans, any such scheme seems even more remote when money for ordinary education is so short. At present, the African boy seeking further education must proceed to an academic or commercial course ; which means that gradually the race becomes more and more lop-sided. Successive government ministers and officials have asserted their desire to allow Africans "to build for their own people ;" yet little is done to train the necessary tradesmen, and Trade Union opposition is great. Perhaps, when the findings of the Education Commission are published, we may hope to find suggested the first steps to the establishment of such courses. What a vista it would open up for the future prosperity of our country.

To quote from a speech delivered to the boys in Dundee Trades College by a retiring Director of Education for the City—"The planning of a great country is only a small part of the planning of Life. For thousands of years, God, the Master-BUILDER, has been planning a world in which Man, His greatest creation, will find a home. He has dreamed of that home, and slowly but surely the dream becomes a reality. Some day the work will be complete, the plan will be fulfilled. Men of all nations, bound together in brotherly love, will work together in harmony for the benefit of all mankind. When that day comes the Master-BUILDER 'will see of the travail of His soul and be satisfied.'"

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The Scottish idea I take to be to educate our men and women not primarily for their country's good but for their own. We do not so much teach them what to think as how to think. We do not send them away out into the future with the hope that they will give as little trouble as possible. We send them in the hope that they *will* give trouble. There is a small class of intelligentsia who are very much troubled by any such ideas because they have no faith in their fellow-men.

*Sir James Barrie.*



## The late Mrs. Henry Dyke

### A LINK WITH A GREAT MISSIONARY EPOCH IN BASUTOLAND

MRS. Aline Mary Dyke, widow of the Reverend Henry Dyke, died at Butha Buthe on the 6th May at the age of 85. She was buried at Morija on the 8th May. The funeral service which was held in the Paris Evangelical Mission Church was conducted by the Reverend G. Dieterlen, O.B.E., and the Reverend E. Motsamai. Included in the large congregation of Europeans and Africans were the Resident Commissioner of Basutoland and Mrs. Forsyth Thompson and a representative of the Paramount Chief. The service was conducted in English, French and Sesuto. Both Mr. Dieterlen and Mr. Motsamai referred to the splendid life-long missionary work of Mrs. Dyke among and for the Basuto. The pall bearers were Mrs. Dyke's son, Dr. R. Moore-Dyke, her step-sons, Doctors H. W. Dyke, C.B.E., W. J. Dyke, K. H. Dyke, O.B.E., Capt. W. A. Dyke, and her son-in-law Mr. H. W. Gibson. From the church to the cemetery the coffin was carried by many of her former Basuto pupils. In the church the coffin was completely hidden by the many beautiful wreaths.

The death of Mrs. Dyke, whose husband the Reverend Henry Dyke was former Director of the Training College, Morija, has removed a much loved and respected former worker of the French Mission in Basutoland. She was born at Morija Mission Station on the 13th October, 1864 where her father, the Reverend A. Mabile was one of the most outstanding of the early French Missionaries in Basutoland. Her mother was the daughter of the Reverend E. Casalis who was the first missionary to come from France to Basutoland in 1833 in the time of Chief Moshesh. Mrs. Mabile was born at Thaba Bosigo and was the first European girl to be born in Basutoland (13th August, 1840). From infancy she was loved and respected by the then Paramount Chief Moshesh and later by Chiefs Letsie and Lerothodi.

Mrs. Dyke's early education after she left home at the age of nine was in France. Subsequently she was a pupil at the Huguenot Seminary, Wellington, Cape, under the direction of the well known Principal, Miss Ferguson. There she made life-long friends with members of the Andrew Murray, Rose Innes and other well known Cape families. After completing her teacher training course at Wellington and while still in her teens, she went to Morija to help her father in educational, religious and social work. For several years she gave lectures in literature and mathematics at the Normal and Theological Schools for the Basuto at Morija. Among her pupils were several Basuto who became the pioneers in Sesuto literature, including Thomas Mofolo, who, by his novels *Moeti Oa Bochabela*

and *Chaka* made a name for himself not only in South Africa, but overseas. It has been said by a writer on South African Native literature that it was due to Mrs. Dyke's inspiration that the latent gift for writing was developed in the early Basuto authors.

In addition to secular instruction Mrs. Dyke fostered Bible Study among the students and later among the Basuto generally by translating into the vernacular the Scripture Union Calendar. These Calendars are still widely used by the Basuto throughout South Africa. Another fine work which she commenced as a young woman and which she carried on until almost the end of her life, were classes and articles written in pamphlet form on religious and social culture for Basuto women. Thus began the *Ma-bana* guild which has been so potent a force for good among Basuto women.

In 1897 she married Reverend Henry Dyke, whose first wife had died in 1894 leaving him with a family of six small children. Mrs. Dyke undertook the duties of house-keeper and mother with the same zeal and ability as she had shown in her Mission work. This was no easy task in a home where there was an almost constant flow of visitors from many parts of the world to whom she had to give hospitality. After her husband's death, though most of her energies were devoted to the education of her young sons, she continued mission work chiefly by means of the *Ma-bana* guild. Later, in 1919, she went to London to make a home for her two sons who were studying at Guy's Hospital. While in Britain she was kept very busy raising funds for the Basutoland Mission by addressing meetings in most of the cities of England and Scotland and by correspondence.

When her sons' education was completed, though she was over sixty years of age, at the request of the French Mission, she undertook the erection and direction of an elementary Domestic Science School for Basuto girls at Cana Mission Station. This she carried on for five years before finally retiring to Ficksburg where she spent the remainder of her life. Even there she was not idle. She kept up a very large correspondence with many people in England, Scotland, France and America with a view to maintaining interest in the Mission and thus obtaining much needed funds for it. Even when she was nearly 80, most mornings she would be found writing at her desk at 6 o'clock.

Though she herself did not seek publicity, throughout Basutoland she is remembered by many hundreds of men and women who speak with love and respect of the Christian influence which she exercised in their lives.



Hers has indeed been an outstanding practical missionary life in which deep piety found expression in love, cheerfulness, unbounded energy and devotion to the Basuto.

A most fitting tribute to her and to the great souls with whom she was associated has been paid by the Resident Commissioner of Basutoland, Mr. A. Forsyth Thompson, C.M.G., in a letter to her family :—

“ I felt at her funeral that her passing served again to

remind us not only of her own faithful service, but also of that grand company to which she belonged. They were great people of her day who by strength of character, steady and deep faith, and by selfless service established a missionary record second to none. Basutoland owes them a debt which one day it will be able to assess and value. May this reminder serve to inspire the Mission—and all of us—afresh to carry on the work of God.”

## The Christian Council of South Africa ;

### SOCIAL WELFARE SECTION

#### A School of Christian Citizenship

IN a few weeks time twelve months will have elapsed since the conference at Rosettenville. It is good to know that much interest was roused so that the first edition of the official report was quickly sold out, and the second edition is selling well.

The extent to which the report has been studied by ordinary members of the churches is difficult to gauge ; at any rate there can be no question that there is room for deeper study of the duties and privileges of Christian citizenship in our multi-racial society. Before he left for overseas leave, I discussed with the organizing secretary the possibility of holding a series of meetings in the nature of small conferences. As a general title I suggested

#### A School of Christian Citizenship

organized in a similar manner to the well known Christian Social Action Schools overseas. The idea appealed to Mr. Pitts but he said that as the original conference was organized by the Social Welfare section of the Council he thought these local schools should also be organized by it.

Owing to the pressure of many duties it has not been possible for me to do anything earlier, but now that I have resigned the secretaryship of the blind society I will have more time available. To prevent any misunderstanding may I say that I resigned of my own free will because I have long been conscious of the fact that my many varied interests have meant that I have not given the attention to the work of the blind society which the needs demand, and for which I was paid. As I own a house on ground adjoining Ezenzeleni I have agreed to render certain honorary services, for which the society have kindly promised to give me a small honorarium which I will then supplement in various ways. The chief thing is that it will provide me with time to organize the Wilgespruit Fellowship Centre, and other interests within the framework of the Christian Council.

A School of Christian Citizenship could take one of three forms :—

1. *A one-man visit to a single congregation*, this would probably take place over a week-end, but one or two days in the middle of a week could also be effective. The form this school would take is naturally a matter to be settled by the minister of the church and the visiting speaker.

2. *A small-team, three-day school*, to be organized by a group of churches in a village or town suburb. The visiting team (probably three persons) would be “ experts ” in particular aspects of Christian citizenship. The school would begin with a general meeting in a central hall, and would then consist of sectional meetings, closing with another general meeting.

3. *A full school*, conducted by a team of seven, each capable of dealing with one of the subjects in the report of the Christian Citizenship conference. A school of this nature will require very careful preparation which should begin six weeks or a month before the school is held. A local committee will be necessary which would decide the duration of the school, the nature of meetings, and so on.

During the remaining six months of this year I hope that it will be possible to hold several schools of the first type—for the present I will have to undertake the lecturing myself. Two, or even three schools of the second type and at least one of the third type.

All these schools will be regarded as pilot schools to indicate whether this kind of approach will meet with a response in South Africa.

Unfortunately the financial resources of the Council make it impossible to advance any money for the organization of these schools so that each school will have to cover its own expenses for posting, advertising and printing (if any), with the travelling expenses of the team.

In order that no time should be lost will any minister, or group of ministers, who is interested please write to me for further particulars, stating the type of school, and approximate date, if it is desired that one be organized this year.

A. W. BLAXALL.

P.O. Box 42,

Roodepoort, Tvl. June 12th, 1950.



## The Fruit of the Spirit\*

*The fruit of the Spirit, is love, joy, peace, longsuffering, graciousness, goodness, faithfulness, meekness, self-restraint.*  
Gal. v. 22.

**T**HOSE are the qualities which are produced in the characters of Christians as naturally as pears are produced on a pear-tree or apples on an apple-tree. St. Paul calls them "The fruit of the Spirit."

At our Eucharist this morning we heard again the story of the descent of the Holy Spirit on the day of Pentecost. Let us this evening think of the effect which He has had not only on that great day, but also all down the ages since, an effect which we may expect from Him for ourselves, especially the great gifts of love and joy and peace.

### I

At the descent of the Holy Spirit those on whom He fell were undoubtedly filled with joy, and their love for their fellows was shown by the way in which they could not keep the good news to themselves. They had to tell others of the great truths which they had found of which the Resurrection of Christ was the proof and which they realised with such great force at that time. How great too was the peace in their hearts, in spite of the difficulties with which they were faced, is shown throughout the pages of the Acts of the Apostles.

But it has not only been the first generation of Christians or the martyrs, or well-known outstanding Christians who have shown these qualities. It is just those points which even those who have led ordinary lives have developed in themselves. That is something which even non-Christians have noticed.

Many years ago I was preaching with a fellow-missionary in the main street of a non-Christian village in North India. We tried to put before our hearers the good news of Christ as well as we were able, and a Hindu then argued against us very capably. After our meeting had finished we went back to our tents outside the village, and the man who had spoken against our message accompanied us. It turned out that he had been living in a town which my fellow missionary knew and the padre said to him "Do you know Mr. So & So." "Yes" answered the Hindu enthusiastically "he's a real Christian." He had seen the fruit of the Spirit, the qualities described in our text, in the life of that man, and that to him was the proof that he was not merely a good man but to use his own expression—a real Christian.

There is a quiet joy and peace as well as love in the hearts of Christians who realise what God is like and how through Christ and His Holy Spirit they are in touch with Him.

May I make a suggestion to all who profess and call themselves Christians? When you are preparing for communion you probably examine yourselves carefully by the rule of God's commandments, helped by some book of prayers that you have. Would it not be well if occasionally you examined yourselves by the description that St. Paul gives of the fruit of the Spirit? To what extent is that fruit showing in your lives? And not only is it in its immature form, but how is it developing and ripening to perfection?

And if you feel that in you this spiritual fruit is not as it should be, ask the Holy Spirit to so fill your life that the fruit of a true Christian character may develop in you.

### II

But Christianity is not only a matter for individuals: it is also a community matter. It is a question of fellowship. The Feast of Pentecost, the day which we now call Whitsunday, is often named, the Birthday of the Church. The Holy Ghost fell not only on the individuals gathered there. He fell on the group of Christ's disciples, that community which in Scripture is called "the Body of Christ." It is not only individuals who are inspired by the Spirit: it is the community of Christians as well. When the Christians at Antioch were gathered together the Holy Spirit did not only guide St. Paul and St. Barnabas to start on their journey. The record of what happened says: There were in the Church at Antioch certain prophets and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' The guidance came to the Church there, not only to the two. And when they had returned some three years later there was a Council in Jerusalem on the subject of the Gentile converts. Those present, "the apostles and elders" discussed the matter and made their decision. But when they wrote to Antioch about that decision they did not only claim that they had made a rule. They wrote "It seemed good to the Holy Ghost and to us."

On Sunday next in various parts of the world some will be ordained to the different ranks of ministry in the Church. To those who are to be ordained Priest the words are used: Receive the Holy Ghost for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands.

Whenever any are consecrated Bishops the words used are "Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands."

It is through the Holy Ghost that the work of the Church of Christ is carried on—not only that individual Christians

\* A Sermon preached by Bishop Fergusson-Davie at St. Peter's Church, Pietermaritzburg on Whitsunday, 1950.



are helped. Does that mean that the Church is necessarily faithless throughout all ages? No: there must be the response of the Church to the Holy Spirit's guidance and inspiration, He cannot force even the Body of Christ apart from its response. That is why at times the Church has failed.

Nowadays there is much criticism of the Church in various lands. A more helpful method than criticism is prayer. Pray that the Church may yield herself to the Holy Spirit, that so she may do her work truly by His continued inspiration and guidance. I would that everyone who hears my voice might make a regular habit of this at least once a week.

### III

And there are other points of the action of the Holy Spirit of God. For many centuries the need of His help was specially felt in Education and Government.

In Education there is need of Divine guidance not only in the acquisition of secular knowledge which has to be imparted to the scholars, but also in the training of character and the highest form of knowledge—knowledge of things Divine. Some of us are deeply grateful for the fact that all through our school days we had a short morning and evening service daily in our School Chapel, and that we received Scripture lessons which we had to learn properly and in which our answers were marked equally with those in lessons of French or History or Latin or Greek; and that even at the University we had to attend Chapel once on each Sunday and two or three times during the week. We wonder whether the scholars in our schools here, apart from Mission Schools and Colleges and one or two special schools for Europeans, have the same advantage.

Again take the question of Government. At the present time to talk of love and joy and peace between the nations of the world seems absurd. People are wondering whether it will be possible to escape a third World War with appalling destruction. The great statesmen of the world cannot by themselves effect this. Our regular prayer surely must be that the Holy Spirit may produce not only in individuals but also in nations and particularly in their leaders a strong desire for international love and joy and peace, that so the action of the Holy Spirit may have free play in all the civilised world.

So too in South Africa there is the question of Government not only as regards Europeans but also of the subject races in this land. How much wisdom and sense of justice needed at this time. We are told on good authority that the feeling of non-Europeans against Europeans and their belief that they are being treated unjustly is stronger now than it has ever been. The pulpit is not the place to go into details of legislation, though perhaps it is not outside the subject to point out that in the Old Testament

any strong power with high secular civilisation which oppressed the races under them was punished for it. That was the case with the Egyptians, the Philistines, the Assyrians and the Babylonians.

Recently an Indian Mahommedan told me that he felt that one law that is proposed would do great harm to his race. He added "We must appeal to higher Authority: we must organise prayer meetings."

It is not for me here to criticise in detail any special Bill. But it is right for me to appeal to all who hear me to be regular in prayer that any action taken by our Parliament, particularly in dealing with subject races, shall be just and fair.

It is well that we should remember the saying of the late Lord Acton with his unrivalled knowledge of History "Power always corrupts: absolute power corrupts absolutely." It is that which leads to the danger of trying to gain what is believed to be a good object by unfair means—to do evil that good may come of it. Let us also be very careful, whichever side we are on in any controversy, never to exaggerate.

In the bidding prayer said before the preaching of the University sermon at Cambridge we pray not only for the King, the Church, the University, and other educational institutions, but also for the Parliament and others in authority that they may do their work "always remembering the strict and solemn account which they must render at the judgment seat of Christ." We too must pray that our legislators may have that in mind and so may yield themselves to the guidance of the Holy Spirit of God. For it is only by yielding to Him that our Nation can be saved from actions which may bring God's judgment on us, and that we may so rule that "peace and happiness, truth and justice, religion and piety may be established among us for all generations."

On this Feast of Pentecost we have been thinking of the action of the Holy Spirit in forming the true Christian character in individuals, in guiding the Church and the members of the Ministry, and in inspiring the work of Education and Government.

May we all take our part in helping on His manifold activities, not only by seeking to follow the highest ideals ourselves, but also by praying and using our influence that all who are called to any ministration in Church or State may really and consciously co-operate with the Holy Spirit of God.

So shall blessings come upon us and ours and upon the races for which we have responsibility—above all there shall come a rich crop of that fruit which grows naturally from the action of the Holy Spirit—Love and Joy and Peace.



## Korea

**T**HIS peninsula, lying to the South of Manchuria, has once more leapt into the headlines these last few days. Its area of over 85,000 square miles is occupied by a population of over twenty-one million people, engaged mainly in agriculture, with fishing and mining as other occupations. Since its annexation by Japan in 1910, railways have been extended, roads improved, postal and telegraphic facilities set up, and foreign trade has enormously increased.

Historically it has always been of strategic importance. On one side is Vladivostok, the Russian base in the Pacific; on the other Port Arthur, terminus of the Trans-Siberian Railway and for so long a bone of contention between Russia and Japan. Off Korea, the Russian fleet was annihilated by Japan in 1905. A short hundred miles separates it from the islands of Japan, and to Japan an independent Korea was more vital to its security than an independent Belgium to that of Britain.

Towards the end of the nineteenth century Japan challenged Chinese predominance in Korea, and extinguished it in the Sino-Japanese War of 1894-95. Korean politics were perpetually in a state of disorder; Russia had already tried to obtain a foothold there, but was forced by the other Western Powers to withdraw. Japan had meddled in Korean politics for twenty years before 1894, to her own interest all the time. By the treaty which ended a war fought almost entirely in the peninsula, China recognised the "independence" of Korea; and ceded Formosa to Japan.

Ten years later Japan startled the world by engaging in war with Russia and defeating her in a year. Again the conflict was precipitated by Russian "peaceful penetration" into Korea—so little does Communist Russia differ from the Russia of the Czars! The treaty of 1905 forced Russia to "recognise" Japanese influence in Korea.

Russian progress in the Far East had resulted in the Anglo-Japanese Alliance of 1902; renewed in 1905 and 1911, it first permitted and then sanctioned the Japanese annexation of Korea in 1910. Thereafter Japan entered on her course of blatant imperialism which later made her the supreme problem of the Pacific, and therefore the *bête noir* of the United States.

Korea remained part of the Japanese Empire till the end of the Second World War, in 1945. Then Russia, though coming late into the Far Eastern struggle, yet demanded her "right" to take part in measures to preserve the peace. The northern half of Korea, above the "38th Parallel," was to be policed by Russian troops, the southern by U.S. Forces—much the same explosive set-up as around Berlin. Before long, a "People's Republic" was created in the

north on the Communist model. United States forces withdrew from South Korea last year, as agreed. Whether a similar withdrawal of Russian forces took place is a moot point.

Now comes the invasion of South by North, the speedy decision of the Security Council (in the absence of a Russian veto) in declaring such an act of aggression, and the news that United States air and naval forces are taking the first steps to impose the military sanctions of the United Nations Charter; while the U.S. Government has sent a note to the Kremlin to use its influence to bring about a cessation of fighting.

The situation is pregnant with awful possibilities for the future of world peace. Some may criticise U.S. action as precipitate—but the failure of the old League of Nations to halt Japan at just such a juncture was the first step in the downward path to Hitler and his deeds. Stalin has undoubtedly been playing much the same game in the Far East; and the challenge may prove that the United Nations Organisation is not a dead letter. Action against the Communist attack in China was vetoed by the U.S.S.R. Perhaps Russia absented herself this time through the desire just to bring about war—only time can tell.

China has fallen under Communist domination, Malaya is harried by a few thousand rebels backed by the Chinese Communists; in Indo-China, Burma, and Indonesia, Communist penetration is not slight. The threat to the Philippines, to the Pacific via Formosa, to India and Pakistan, and to Australia, is manifest. The American action, if it calls a halt to this latest aggression, may do much to discredit the "peaceful" penetration elsewhere, and justify the United States' claim to lead the world. It is significant that her motion in the Security Council was seconded by Jugo-Slavia, the only Communist power which has breached the "Iron Curtain." The American President's decision may cause the Balkan satellites of Russia to think again. Altogether, the situation is so finely adjusted that very little may sway the balance either way.

Freedom and Communism cannot exist together, so that, on the events in that far off Asian peninsula may depend the destiny of mankind. On the one hand there is the chaos of a Third World War or bondage; on the other, a new respect for the rule of law, and the opportunity for world prosperity envisaged in the Four Freedoms of the Atlantic Charter. We pray that the nations will show themselves as approaching nearer to God's wish for them—to become men of Goodwill, and that wise counsels will prevail.

E. D. ROBERTS



## African Sketches

### "THE LORD GAVE, AND THE LORD . . ."

**BOTH** were young, good-looking, and well-educated, and both were devout Christians. Sylvester was a teacher at the Secondary School at the foot of the mountain across the valley; and Maud, before marriage, had been first a teacher and then a nurse. Several years of happy and prosperous married life had already elapsed. Surely they were made for one another.

Blessings had been showered upon them—blessings of the soil, as in the flourishing and well-stocked vegetable garden, within the homestead site, which they made such a boon to their neighbours as well as to themselves; and blessings of the womb;—first had come Lungisa, who by her coming just "put things right!"; then came Masango, a little boy who was like "the gates" through which they were coming into a still happier life; then came Mawetu,—for by this time they must call one "our very own".

When the fourth (another boy) was barely three months old, Maud offered Sylvester one day to get him his dinner, though she had not yet washed the napkins of the little one. "The river is not far," said Sylvester "and I can wait." Maud was soon away, beyond the road a little distance off, and down to the river out of sight. Clouds were gathering and there was thunder not far away, so she worked quickly.

Through the window of the round hut, where Sylvester sat, he began, after a while, to watch for her return. Soon he saw her, with the bundle of clean linen on her head. She had crossed the road; she was passing the old hut wall; she was now very near home. Through the door of the hut Sylvester now watched the gate in the wire fence. Then occurred one of those devastating flashes of lightning, with its simultaneous sound of crackling, which seems momentarily to shake everything, and usually fills everybody with alarm. Sylvester was still watching the gate. But Maud did not appear. He went out, and, seeing no sign of her, he hurried round in the direction from which he had seen her coming. Rain was now falling heavily, the bundle of washing was on the veld, and, not far from it, lay the body of Maud, without a mark upon it, but quite dead.

When the last little one had come they had agreed with delight to call him Masakane—"let us build together".

\* \* \* \*

### THEN AND NOW

**IT** was on a hot afternoon at the end of the summer holidays, when there is fruit on the Mission in great abundance. In white habit and khaki helmet, and with a stick (of Sussex ash acquired on my previous furlough)—I

started on a walk. Choosing the way out of the Mission through the horse camp, and glancing beyond it towards the grounds of the African Sisters, I saw some ten or twelve little boys silently but very rapidly vanishing away from the Sisters' fruit trees, like a small flock of little glass-eyed canaries when disturbed amongst the vines.

Seeing the direction they took, and comparing my legs with theirs, I calculated that if I kept up a steady fast walk I might overtake them. Under the fence, and through the wattle plantation, over the stile into the paddock, and through the outer gate in the boundary fence, I came on to the open veld with its grand view of the river valley and the mountain range beyond with the homes of so many of the people on its lower slopes. But my dusky little fugitives were not interested in views. They had already crossed the river, and then, realizing, I suppose, that they would be run to earth in their very homes, they doubled back over the river and headed up the valley. Knowing the tracks fairly well I followed at a good speed, though dignity suggested that I should not appear to be hurrying or to have any other motive than to "drink the air."

Again, like little birds, this little flock would settle every now and then, and then resume its flight. This, of course, was to my advantage. Yet, I must confess, I was beginning to lose hope.

Then I noticed that, as they once more resumed their flight, the smallest one amongst them, getting tired as I concluded, turned into a donga on the left, the others going on and leaving him to his fate. Brutishly I reduced my plans to concentrate on this one—this poor little one!

Arriving at the donga I slowly moved up the near edge scrutinizing carefully the bushes and other possible hiding places down in its deep chasm. I did not have to look for long. Like the ostrich the little fellow had buried his little face in a bush, on the far side of the donga, leaving clearly visible his little black woolly head. "You there," I shouted with a horrible roughness, "come out." Without hesitation the poor little fellow left his little bush, crawled down into the depths of the donga, and up the near side to where I stood. One's heart went out to this wee mortal, wearing nothing but a little khaki shirt; and had he had a tail it would certainly have been between his legs. Had there been any little Africans standing in the Roman market place, Gregory would surely have had something to say about them similar to what he said about the little Angles. Bishop Gray, in his first long journey amongst the African heathen, more than a hundred years ago wrote of the "sweet countenances" of their children. And here was a good specimen of a beautiful little African face, with smooth and unblemished skin of coffee-coloured velvet, wide open eyes and perfect teeth, and a lovely expression



(albeit the circumstances !) of complete innocence. It was a face that an artist would like to reproduce in model or on paper.

There was I so big, and there was he so small. There was I so well clad, and there was he almost naked. There was he with nothing in his hands, and there was I carrying a big stick. There was I a big White man, and there was he a helpless little African.

Sometimes we strive at a mark and having got there fail to find the advantage we had sought. Conquered by this little fellow I almost wished I had taken my walk in another direction. Certainly for a moment I was hard put to it what to do.

I said we should sit down. So we sat down. We were some way up the slope and we looked across the river. There we saw various homes of the people ; his own home was only just out of sight. Furthest up the hill was the Headman's place—the place to which all defaulters are taken and judged, or taken on to the Magistrate according to the gravity of their offence. We chatted, and at first I made no reference to his offence, but I was all the while wondering how to deal with him with regard to it. At last I came to it. I pointed to the Headman's place and gave him the choice of being taken there, or bringing all his companions to see me next morning. He chose the former, and I said that we should first go back to the Mission together. As we approached it we saw his companions sitting in a compact group on the slope of a hill in the opposite direction of that in which they had disappeared. They had somehow doubled back and were no doubt watching to see what had happened. Now they had the interesting sight of their little companion taken captive.

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### PIGS AND PEOPLE

In the valley below the Wantage Sisters Homes in the Transvaal there is a well watered farm with flourishing mealie lands, quantities of well fed Afrikaner cattle, and a magnificent herd of Friesland milking cows that would have rejoiced the heart of Father Ley. And the pigsties! Long and spacious structures, most beautifully thatched, one would give, in exchange for any one of these, our pondokkie church in the Native Location at W. near Cape Town. Even the pigs themselves acquire some of the dignity of their palatial surroundings—immense porkers sleeping about the place in groups, with unmistakable looks of superiority on their faces ; are they not European pigs—a different order of creation from those despicable creatures in Kaffirland that suffer themselves to be chased about on the open veld, and their ears bitten off, by those equally despicable kaffir dogs ; and have not these got running water through their residences ?—and yet at that W., for upwards of one hundred Native families, there is only

one place, and that far off, where water can be got. But be it said that the Native labourers on this farm are far better housed than many of their fellows on other farms ; and, though there is a farm bell, which seems to vie with that of the Sisters' Chapel in the number of times it rings in the day, one of these Native farm labourers calls his companions punctually at 4.0 a.m. with a voice powerful and rich in tone, that resounds most wonderfully from side to side of the valley. One hopes he gets for this a special addition to his wage.

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### STOLEN WATERS

An old African priest, on a visit to Cape Town from a distant diocese, came to see us at the Mission House. He said he owed much to Father Bull for help in his young days. We sat and chatted in the library. I remarked that, as we go about in our pastoral work, we find so many married people parted through disagreement from their lawful companions, and living in such complete harmony with unlawful ones. The old man was quite ready with his comment. The law, he said, is an occasion of sin. When people are bound by the law they part and take other companions ; then, when living in breach of the law, they keep together, for there is nothing else to break. People naturally prefer the companionship which is contrary to the law, and in which they know they are taking that which is forbidden. To this I added the observation that the mutual consciousness—of living together illicitly—sometimes seems to be in itself a bond that strengthens the companionship. "Stolen waters are sweet, and remain sweet so long as they are stolen." "Yes," he said, "when we were boys our parents gave us peaches from the garden, and they were often good ones ; but we were never satisfied unless we had also stolen some peaches from our neighbours' gardens ; for they were always nicer."

T. J. RUMSEY, S.S.J.E.

## New Books

### *New Xhosa Songs.*

Among the 1950 publications of the Oxford University Press, Cape Town, are five songs in Xhosa, (set for S.C.T.B. voices) by Hamilton M. J. Masiza, who has been for many years the principal of a large school in Kimberley. Mr. Masiza was one of the foundation students of the South African Native College, Fort Hare, at its inception in 1916, when his musical talents were well to the fore among the students.

Three of the songs are topical, referring to special occasions. *A. Sozixwe* is an enthusiastically loyal greeting to the king and queen of Britain and the princesses on their recent visit to South Africa. An allusion to Queen



Victoria reflects the deep veneration in which her memory is still held by the African people. *Hamba Kahle* fitted the occasion of a farewell gathering to Mr. Stander, who was about to attend a session of parliament. The wish is expressed that he may not forget the cause of native education. *I-Jubilee* is a song of congratulation to the people of Johannesburg at the time of their Jubilee, bringing out the spirit of British Commonwealth unity. The song conveys an indirect reminder of the contribution to the prosperity of the city made by the mine workers, many of whom have sacrificed their lives.

The other two songs are in a sad but fervently religious strain. *Ngase mi-Lanjeni yase Babilone* is, as its name suggests, a setting of part of the 137th Psalm. *Vukani Ma-wethu*, the words of which are by W.S. McWabeni, is an appeal to the African people, in a religious spirit of prayer, to unite in working for the uplift of the race out of ignorance and darkness.

The composer shows the spirit of an artist in fitting the music to the spirit of the words. He has a good range of chords at his command, and knows how to vary the lilt and the tempo to suit the theme. He makes effective but not too frequent use of unison phrases, working at the psychological moment back to full harmonious chords. The solid contrapuntal passages are broken here and there by responsive phrases and by a flexible movement among the parts. One finds occasionally some unconventional progressions from one chord to another, such as consecutive fifths and similar motion between all the parts simultaneously. These might, in the work of a tyro, have been regarded as weak spots, but as they produce a distinct aural impression which fits the spirit of the theme, one feels that such effects are part of the intention of an artist.

E. E. G. FIELD.

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**Against the Stream:** Life of Father Bernard Huss, C.M.M., by Francis Schimlek, C.M.M. (Mariannhill Press).

Father Bernard Huss was known for long years as one of the missionaries most concerned for the social condition of Africans. It is fitting that some account of his life and labours should be written by one who was his disciple, and that it should be issued by the Mariannhill Mission Press, for it was at Mariannhill that much of his finest work was done.

Father Huss was of German Stock. He early gave himself to study for the priesthood, and while doing so his father and mother died within a short time of each other. He fled the world and became Trappist Monk at Mariannhill in Natal. His first mission charge was at Hardenberg, at the foot of the Drakensberg Range. Through self-forgetfulness he contracted an ailment of the ears which gradually led to the loss of his sense of hearing. After some six years he was sent to Keilands, a mission on

the Great Kei River. At Keilands he found a people too dependent on the mission, and apathetic to tilling their fields. He sought by word and example to inculcate in them true care for the soil, and a more sturdy personal independence. When he left Keilands it was with the feeling that he had failed to effect the change he desired.

His whole career was influenced by the words of a Native Commissioner, Mr. Carmichael: "Father, if you priests were as eager to preach the gospel of the land as you are to preach the Gospel of Christ, then there would be a future for our Natives, and the Creator, Whom you serve, would be just as pleased with your office as He is now—perhaps even better pleased."

Father Huss published, through Messrs. Longmans Green and Company, his *Text Book on Agriculture*, which has had a great influence. Later he published his *Elementary Economics for Native Students*. For many years his pen was constantly busy writing articles for African newspapers, and he also lectured all over the land. One of his later efforts was towards the formation of co-operative societies.

The response to his endeavours was often disappointing. He was denounced, thwarted and frustrated by radical elements among the people he sought to help. There were, however, as always, sections of the community whose commonsense, understanding and appreciation did not fail him.

It would be easy to see in Father Huss a man concerned for social progress and little else, but this would be to do him great injustice. Behind all his endeavours was a deep devotional life and the conviction that the supreme need of the African was for religious faith. Father Huss laboured with the alternative ever in view—Christ or Chaos, and he sought to lead the people he loved to make the great decision.

This is a book whose lessons should be pondered by all South Africans, and especially by the Native people.

R.H.W.S.

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**The Methods of Christian Education** by Clifford M. Jones (S.C.M. Press, London: 7/6).

The writer of this book is Senior Lecturer in Religious Knowledge at the University of Leeds Institute of Education. For his expert guidance teachers of religious knowledge in schools will be grateful. The passing of the Education Act in England in 1944 marked an advance on all its predecessors. Religious instruction has now a place in schools in England of more importance than in any previous generation. The author takes full account of the situation thus created.

The book, however, is of the widest application. The teacher, whether in Nursery, Primary or Secondary Schools as well as in Training Colleges will find the most



up-to-date methods fully explained and discussed. A specially valuable feature is the large number of references to standard publications and sources from which all kinds of material may be obtained—Bible background, visual aids like pictures, diagrams, flannelgraph, models, puppets, films, film strips, as well as gramophone records etc., etc. There is not an aspect of worship and teaching that is not approached with fullness of knowledge and from the highest Christian standpoint. Amid all the discussion of methods the ultimate aim of Christian education never passes out of sight.

We commend the book most warmly both for European and African schools.

R.H.W.S.

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***A Survey of Race Relations***, 1948-49. (86 pp. 1/-).

From the Institute of Race Relations, P.O. Box 97, Johannesburg.

For those who want to be well-informed about the European and Non-European situation in South Africa nothing can quite take the place of this very comprehensive report. To people interested in the subject—and what South African should not be—its appearance may be counted an event of the year. Its net is cast so wide; its conspectus of the inter-racial horizon is so solemnising; its record of varied and effectively directed activities so heartening. One impression which it leaves is that we are racing against time in South Africa and that many more people of goodwill should help by rallying to the Institute and supporting its hard-pressed leaders. The inclusion in this report of Mrs. Hoernle's presidential address, at the Institute's annual meeting in January, adds much to its value.

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***The One Hundred Texts***, by T. C. Hammond, Th. D., (Marshall, Morgan & Scott, 560 pp. 10/6).

For upwards of ninety years the Society of Irish Church Missions has employed a method of teaching the Christian Faith which stresses the memorising and understanding of selected texts from the Bible. It has proved that by this means the Word of God is given a chance to do its own work with definiteness and conviction, and thus a sure foundation of belief is laid. In this volume the hundred texts which have been selected as sufficient to present a full outline of Christian belief are set out with questions and answers which make their meaning and pertinence clear, and indicate also the particular error which they condemn. To these are added notes in explanation of various words or points, and, in particular, of the Roman teaching which it is desired to counter. The result is, in effect, a handbook of Protestant theology which teachers and Bible students will find most valuable.

Dr. Hammond has done a most lucid work of exposition, bringing to it a wide range of devout scholarship and a gift for pointed illustration. How a large, handsome and valuable volume like this has been produced for sale at a mere half-guinea is a marvel.

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***The World's next Great Event***, by Gwilym I. Francis, (Marshall, Morgan & Scott, 88 pp. 2/6).

This is a new edition of a little book first issued sixteen years ago, setting out the premillenarian view of the return of Christ to earth as a sure and immensely important event which must shortly come to pass. The standpoint adopted is that "events long foretold in the Word of God are now real and recorded facts, and almost every day such wonderful events take place that it is evident that we are on the threshold of a happening which is to supersede every other—the coming again of the Lord Christ for His own." The argument is confident and unquestioning, but its power to impress is not increased by an over-straining after alliterative section-headings, while the poetry quoted is of very unequal value.

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***The Works and Wiles of the Devil***, by Mary Bazeley, Marshall, Morgan & Scott, 43 pp. 2/6).

A series of Bible-studies with the object of helping Christians to a better understanding of the wiles of the enemy of their souls. They are very earnest, but not very systematic. To the reviewer the most valuable portion was a quotation from the *South African Pioneer* :—

"Have we let God urge us into tasks for which we ourselves have not the capacity except as we rely upon Divine wisdom and power? Or have we crept out of the challenge of the Spirit on the plea of the modest estimate of our ability? If so, we must suffer the penalty of diminished personal development. No amount of devotional life can make up for retreat from practical actual, difficult tasks in life."

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***A Fresh Approach to the New Testament*** by H. G. G. Herklots, (S.C.M. 127 pp. 7/6).

"The key to the understanding of the New Testament documents is that they are the propagandist literature of a widespread and successful missionary movement." This is really Canon Herklots' thesis in an attractive book aimed at no more than preparing the way for the study of the New Testament. (Many will at once query the use of the word 'fresh' in regard to an approach which is already very familiar, at any rate to most missionaries on the field and in training.) It is a helpful endeavour to present a vivid picture of the beginning of the Christian enterprise, and to trace how the need for authoritative written documents developed, and the way in which this was supplied.